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Ariya Dhana Sutta 2

Dutiya Ariya,dhana Sutta The Second Discourse on the Treasures of the Nobles | A 7.6/4:5 f

Alternatively, The Second Discourse on the Noble Treasures

Be: **Vitthata Dhana Sutta** The Detailed Discourse on the Treasures

Theme: The virtues of great assistance & the laymen's great commission

Translated by Piya Tan ©2007, 2011

1 The seven treasures

1.1 ROOTS OF THE TREASURES

1.1.1 The four accomplishments. The **Dīgha,jānu Sutta** (A 8.54), in its section on spiritual welfare,¹ lists the following four accomplishments (*sampadā*):

- | | | |
|---------------------------|--------------|-------------------------|
| (1) The accomplishment of | faith | <i>saddhā,sampadā</i> . |
| (2) The accomplishment of | moral virtue | <i>sīla,sampadā</i> . |
| (3) The accomplishment of | charity | <i>cāga,sampadā</i> . |
| (4) The accomplishment of | wisdom | <i>paññā,sampadā</i> . |

They are defined in the Sutta as follows:

(1) What is the accomplishment of faith (*saddhā,sampadā*)?

Here, Vyagghapajja, the son of family has (wise) faith.² He has faith in the Buddha's awakening thus: 'So too, is he the Blessed One:³ for, he is an arhat, the fully self-awakened one, accomplished in wisdom and conduct, well-farer, knower of worlds, peerless guide of tamable people, teacher of gods and humans, awakened, blessed.'

(2) What is the accomplishment of moral virtue (*sīla,sampadā*)?

Here, Vyagghapajja, the son of family refrains from harming life, from taking the not-given, from sexual misconduct, from false speech, from strong drinks, distilled drinks, fermented drinks and that which causes heedlessness.

(3) What is the accomplishment of charity (*cāga,sampadā*)?

Here, Vyagghapajja, the son of family dwells at home with a heart free from the stain of stinginess, devoted to charity, open-handed, delighting in giving, devoted to alms-giving, delighting to have a share in giving.⁴

(4) What is the accomplishment of wisdom (*paññā,sampadā*)?

Here, Vyagghapajja, the son of family is wise, possesses wisdom directed⁵ to the rising and falling away (of phenomena) that is noble and penetrative, leading to the complete destruction of suffering.⁶ (A 8.54.10-15/4:284 f) = SD 5.10⁷

¹ "Spiritual welfare," *samparāyik'attha samvattanika,dhamma*, ie, qualities conducive to spiritual development and life hereafter, leading to self-awakening. This is actually a sort of "secret teaching" leading to streamwinning. See **Veḷu,dvāreyya S** (S 55.7) where only wise faith (in the three jewels) and moral virtue are mentioned (S 55.7.13-17/5:355 f), and moral qualities for lay followers are given in full (S 55.7.6-12/5:353-355). The Buddha calls this teaching, leading to streamwinning, "the personal teaching" (*attūpanāyikaṃ dhamma,pariyāyam*), ie, a teaching for personal practice, and for the benefit of others. See S 55.7.5 n @ SD 1.5.

² *Saddhā*, that is, *ākāra,vati saddhā*, faith founded on seeing; synonymous with *avecca,pasāda*, that is, faith through understanding. There are 2 kinds of faith: (1) "rootless faith (*amūlaka,saddhā*), baseless or irrational faith, blind faith (M 2:170); (2) "faith with a good cause" (*ākāravati,saddhā*), faith founded on seeing (M 1:320,8, 401,-23). M 1:401 AA 3/227 DhA 1/72 5/81 UA 369 (all Se). *Amūlaka* = "not seen, not heard, not suspected" (V 2:243 3:163 & Comy).

³ Alt tr: "For the following reasons, too, he is the Blessed One [the Lord]..." On the meaning of *iti pi so*, see **Bud-dhānussati** = SD 15.7 (2.2) & n.

⁴ This passage is stock, found in eg **Dhana S** (A 7.6/4:6), **Nakula,māta S** (A 8.48/4:268 f); cf **Vata,pada S** (S 11.11/1:228). Commented upon at Vism 7.101-106: see **Sappurisa Dāna S** (A 5.148) = SD 22.15 Intro 2 & **Cāgā-nussati** = SD 15.12.

⁵ On directed cultivation, see further **Bhikkhuṇī Vāsaka S** (S 47.10/5:154-157) = SD 24.2 Intro (1.2).

1.1.2 The three training and seven treasures. This training model, for the laity, includes moral training (*sīla sikkhā*) and wisdom training (*paññā sikkhā*), but apparently omits meditation training (*samādhi sikkhā*).⁸ This “four accomplishments” model of the Dīgha,jānu Sutta is expanded into the seven treasures (*satta dhana*), as given in **the Ariya Dhana Suttas 1+2** (A 7.4-6) [2], **the Lakkhaṇa Sutta** (D 30) and **the Saṅgīti Sutta** (D 33), as follows (with the four accomplishments in **bold**):⁹

(1) the treasure of	faith	<i>saddhā,dhana,</i>	
(2) the treasure of	moral virtue	<i>sīla,dhana,</i>	
(3) the treasure of	moral shame	<i>hiri,dhana,</i>	
(4) the treasure of	moral fear	<i>ottappa,dhana,</i>	
(5) the treasure of	learning	<i>suta,dhana,</i>	
(6) the treasure of	charity	<i>cāga,dhana,</i>	and
(7) the treasure of	wisdom	<i>paññā,dhana.</i>	(A 7.5, 7.6; D 30.22, 33.2.3) ¹⁰

Whoever has these treasures, are declared by the buddhas and the pratyeka buddhas to be truly “wealthy,” and that their lives are not in vain (A 4:5+6).¹¹ The Majjhima Commentary explains that these seven treasures are “the Teacher’s great legacy” (*mahantaṃ kho paṇ’etaṃ satthu dāyajjaṃ*, MA 1:295). **The Visuddhi,magga** declares that the streamwinner of the path¹² actually enjoys these seven treasures (Vism 22.14/675).

1.2 RISE OF THE TREASURES

1.2.1 The three trainings. A rule of thumb in any study of the history of Buddhist doctrines is that, in most cases, *the shorter or simpler teachings or sets are likely to be the older*. In comparing the four-accomplishment model with the seven-treasure model, we can see a few interesting developments. Both start off with **faith** (*saddhā*), which clearly is a helpful spiritual quality for the laity, especially for those who are less developed in intellectual capacity, mental cultivation or wisdom.

Moral training, simply given as “accomplishment in moral virtue” (*sīla sampadā*) in the Dīgha,jānu Sutta, is expanded into *the treasures* of moral virtue, moral shame and moral fear, giving moral virtue even greater focus. This is understandable since the seven treasures, with their greater focus on moral training, serve as the basis for spiritual training leading to streamwinning.

Meditation training, unlisted in the “accomplishment” model, is given as *the treasures* of learning and of charity. Since most lay followers are less inclined to meditation unlike good monastics, the emphasis for the former is on *learning the Dharma* (which of course includes mindfulness training, such as the constant perception of impermanence).

⁶ Cf **Patta,kamma S** (A 4.61), where this 4th item is def as the overcoming of the 5 mental hindrances, ie, the attaining of dhyana (A 4.61/2:65-69) = SD 37.12. This is understandable as **Ariya Dhana S** is addressed to the laity in general, while the **Patta,kamma S** is given to Anātha,piṇḍika, who is capable of deeper practice. This shows that dhyana practice is suitable for both lay and monastic, as long as they are inclined to it.

⁷ Cf (**Upāsaka,sampadā**) **Mahānāma S** (S 55.37) where these same **4 accomplishments** (*sampadā*) are listed with *sīla,sampadā* first, ie, as moral virtue, faith, charity and wisdom, and are known as the four assurances (*assāsa-niyā dhammā*) (S 55.37/5:395) = SD 6.2.

⁸ “Apparently,” because here the training in meditation and mindfulness are implicit in the “wisdom training.” The focus for the laity in on moral training as the basis for streamwinning. On the 3 trainings (*ti,sikkhā*): see (**Ti**) **Sikkhā S** (A 3.88/1:235) = SD 24.10c.

⁹ See Soma Thera, “Treasure of the Noble,” Bodhi Leaves B27. Kandy: Buddhist Publication Society, 1965.

¹⁰ These 7 treasures are listed in **Ariya Dhana S 1** (A 7.5/4:4 f), **Ariya Dhana S 2** (A 7.6/4:5 f); **Lakkhaṇa S** (D 30.2.1(2.2)/3:163), **Saṅgīti S** (D 33.23(i)/3:251); UA 285; cf Thī 342.

¹¹ **Ariya Dhana S 1** (A 7.5/4:5) = SD 37.6(2); **Ariya Dhana S 2** (A 7.6/4:6) = SD 37.6.

¹² “The streamwinner of the path” (*sotāpatti,magga*) is the full-fledged saint (the first of 4 kinds) and who is certain of attaining awakening, ie, within 7 lives. See **Entering the stream** = SD 3.3.

The addition of *the treasure of charity* is interesting. While “giving” (*dāna*) usually has a more restricted sense of material giving (*āmisa, dāna*),¹³ “charity” (*cāga*) is a broader term which encompasses both material or worldly giving as well as spiritual giving or the Dharma gift. As stated in **the Saṅgaha Bala Sutta** (A 9.5), “The foremost of gifts, bhikshus, is the gift of the Dharma.”¹⁴ Now, let us go on to examine the significance of all this.

1.2.2 The laymen’s great commission. The seven treasures model, as such [1.2.1], includes an exhortation by the Buddha to the laity to teach the Dharma. The Buddha’s “great commission” to the early monastics is to

Go forth, O bhikshus, on a mission¹⁵ for the good of the many, for the happiness of the many, out of compassion for the world, for the good and happiness of the gods and humans.

(Mv 11.1 @ V 1:21 = **(Māra) Pāsa S 2**, S 4.5/1:105 f; Mvst 3:415 f)

The Buddha’s great commission to the laity, on the other hand, is found here in the teaching of the seven jewels. They provide a spiritual training of a good lay Buddhist, that is, one who has wise faith in the three jewels, and is morally virtuous, learned, Dharma-spiritedly charitable, and of course, wise.

1.2.3 The wisdom treasure. It is significant that both the Dīghajānu Sutta and the Ariya Dhana Sutta 2 here define *wisdom* in the same words, that is, directing the mind “to the rising and falling away (of phenomena) that is noble and penetrative, leading to the complete destruction of suffering” [§8]. Such a practice includes the perception of impermanence so that we have in due course a progressively more direct knowledge of true reality, which would in turn liberate us from suffering. “Noble” here means that it brings us to the path to awakening, and “penetrative,” that it is capable of piercing ignorance and bringing us direct knowledge of true reality and spiritual liberation.

1.2.4 Comparative table. The relationship between the four accomplishments (in **bold**) and the seven jewels in the light of *the three trainings*, discussed above, can be seen schematically here:

(1) the treasure of faith	<i>saddhā, dhana</i>	}	moral training
(2) the treasure of moral virtue	<i>sīla, dhana</i>		
(3) the treasure of moral shame	<i>hiri, dhana</i>	}	meditation training
(4) the treasure of moral fear	<i>ottappa, dhana</i>		
(5) the treasure of learning	<i>suta, dhana</i>	}	wisdom training
(6) the treasure of charity	<i>cāga, dhana</i>		
(7) the treasure of wisdom	<i>paññā, dhana</i>	—	

1.2.5 Hatthaka Ālavaka. In the **Hatthaka Sutta 1** (A 8.23), the Buddha declares that Hatthaka of Ālavaka (or Hatthaka of Ālavī) is endowed with these seven qualities [1.2.4]. The Sutta however does not call them “treasures,” but describes them as being “wonderful and marvellous qualities” (*acchariya, abbhuta dhamma*). Furthermore, the Buddha adds an eighth quality—that Hatthaka is of “few wishes” (*appicchā*), here clearly alluding to his humility and modesty, as “he does not wish his good qualities to be known to others.”¹⁶

¹³ “Material giving,” more broadly is a worldly kind of giving, which may include the gift of time, energy, expertise, etc. “Spiritual giving” (*nirāmisa, dāna*), a comy term, while in the suttas, we would see “the gift of Dharma”: *āmisa, dāna* and *dhamma, dāna* are found as a set at M 3:257*; A 2.8.1/1:91; Dh 354; It 98, 101 f. See **Udakūpama S** (A 7.15) @ SD 28.6 (1.2.4.3).

¹⁴ *Etad aggam bhikkhave dānānam yad idam dhamma, dānam* (A 9.5.6a/4:364,11) = SD 2,21; cf Dh 354a.

¹⁵ “Mission,” *cārikam*, usu tr as “moving or walking about, wandering, roaming; pilgrimage; journey” (DPL).

¹⁶ *Tena hi tvam bhikkhu iminā atthamena acchariyena abbhutena dhammena samannāgatam hatthakam ālavakam dhārehi, yad idam appicchatāya* (A 4:218,20): see A 8.23/4:216-218 = SD 87.1.

The Aṅguttara records Hatthaka as being declared by the Buddha to be *the foremost of laymen who look after the welfare of his community with the four conditions of welfare*.¹⁷ These four conditions of welfare (*saṅgha, vatthu*), also known as “the bases of conciliation,” are

- | | |
|--------------------------------------|---------------------------|
| (1) generosity | <i>dāna,</i> |
| (2) pleasant speech | <i>piya, vācā,</i> |
| (3) beneficent conduct | <i>attha, cariyā,</i> and |
| (4) impartiality [freedom from bias] | <i>samān'attatā.</i> |

They are beautifully defined in **the Saṅgha Bala Sutta** (A 9.5).¹⁸

1.3 THE SEVEN TREASURES AND THE SEVEN JEWELS. There is another interesting and important doctrinal development regarding the seven treasures. Apparently, they evolved in connection with the concept of **the seven jewels** of the wheel-turner.¹⁹ One of the earliest texts that deal with the wheel-turner is probably **the Mahā Sudassana Sutta** (D 17). This Sutta is important because it incorporates meditation or mental cultivation into the myth of the wheel-turner. In fact, it is *a mythology of meditation*.²⁰ However, it makes no mention of any meditation model, such as the awakening-factors.

The short **Cakka, vatti Sutta** (S 46.43) is perhaps the earliest reference we have that actually links the wheel-turner's seven jewels with the seven awakening-factors (*satta bojjaṅga*),²¹ that is, the Buddha's seven jewels (*satta ratana*). The Sutta's Commentary lists the wheel-turner's seven jewels and then correlates them to the Buddha's seven jewels (the awakening-factors) (SA 3:154 f), thus:

<u>The wheel-turner's seven jewels</u>		<u>The Buddha's seven jewels (awakening-factors)</u> ²²	
(1) the wheel jewel	<i>cakka ratana</i>	mindfulness	<i>sati sambojjaṅga ratana</i>
(2) the elephant jewel	<i>hatthi ratana</i>	dharma- discernment	<i>dhamma, vicaya sambojjaṅga ratana</i>
(3) the horse jewel	<i>assa ratana</i>	effort	<i>viriya sambojjaṅga ratana</i>
(4) the gem jewel	<i>maṇi ratana</i>	zest	<i>pīti sambojjaṅga ratana</i>
(5) the woman jewel	<i>itthī ratana</i>	tranquillity	<i>passadhi sambojjaṅga ratana</i>
(6) the steward jewel	<i>gaha, pati ratana</i>	concentration	<i>samādhi sambojjaṅga ratana</i>
(7) the commander jewel	<i>pariṇāyaka ratana</i>	equanimity	<i>upekkhā sambojjaṅga ratana</i>

In due course, when the concepts of the “wheel-turner” (*cakka, vatti*) and the “great man” (*mahā, purisa*) merged,²³ another set of seven treasures was introduced, that is, “the foremost of treasures” (which we will examine in a moment). How did this set, the foremost of treasures, come into being? Now, when the great man becomes a wheel-turner, he has the seven jewels (see above), but these comprise only things or people, that is this-worldly objects of power, not spiritual qualities.

It is well known that the wheel-turner does *not* inherit the seven jewels from the previous wheel-turner. He has to be truly *virtuous*, such as properly keeping the precept days, before the divine wheel jewel would arise and empower him.²⁴ The seven jewels of the awakening-factors cannot apply to the wheel-turner as he is a *worldly* ruler. The seven treasures (*satta dhana*) are more appropriate as the *spiritual* qualities of the wheel-turner. In fact, we see just this development in the Lakkhaṇa Sutta (D 30).

¹⁷ *Catūhi saṅgha, vatthūhi parisam saṅgaṇhantānaṃ*, A 1.14.6/1:26,7.

¹⁸ A 9.5.6/3:364 = SD 2.21, where these qualities are called “powers” (*bala*), showing that they pertain to a saint.

¹⁹ On the wheel-turner (*cakka, vatti*), see **Cakka, vatti Siha, nāda S** (D 26) @ SD 36.10 (2).

²⁰ D 17 @ SD 36.12 (1.1).

²¹ S 46.42/5:99 = SD 36.12(3.8). These 7 awakening-factors are listed in **Saṅgīti S** (D 33) immediately after the 7 treasures [1.2.4] but without comment (D 33.2.3(ii)/3:251).

²² On the 7 awakening-factors (*satta sambojjaṅga*), see **(Bojjaṅga) Sila S** (S 46.3/5:67-70) = SD 10.15. The list here is simplified. Fully, each item should be read, eg, as “the mindfulness awakening-factor jewel,” etc.

²³ This notion is only conjectural: it is possible, too, that one idea led to the other, or they both arose at the same time. On the great man, see **Lakkhaṇa S** (D 30) @ SD 36.9 (3).

²⁴ See **Mahā Sudassana S** (D 17.1.7.2/2:172) = SD 36.12 & **Cakka, vatti Siha, nāda S** (D 26.5f/3:61) = SD 36.-10. Cf Lalv 11 (Vaidya).

The Lakkhaṇa Sutta (D 30) says of the great man (*mahā, purisa*), here referring to the Bodhisattva, that if he remains in the house-life, he would become a wheel-turning monarch blessed with **the seven jewels** (*satta, ratana*),²⁵ that is, *the wheel jewel, the elephant jewel, the horse jewel, the gem-jewel, the woman jewel, the steward jewel, and the commander jewel*.²⁶ These are the wheel-turner's regalia, and through them he rules his realm and enjoys supreme worldly power and bliss.²⁷

On the other hand, if the great man renounces the world, he would win **the seven treasures** (*satta, dhana*), that is, the treasures (*dhana*) of faith, moral virtue, moral shame, moral fear, learning, charity, and wisdom.²⁸ These treasures are “the supreme, highest, foremost wealth” (*anuttara uttama dhan'agga*),²⁹ or “the foremost of treasures,” for short.

The Therī, gāthā Commentary notes that material wealth (gold and silver, etc) conduces neither to peace nor to awakening (Thī 342). They are improper for recluses,³⁰ but the “foremost treasures” conduce to their liberation (ThīA 240). In other words, while the wheel-turner's seven jewels are worldly and, hence, impermanent, the treasures of the seven awakening-factors are timeless and never lost.

2 The Ariya Dhana Sutta 1

The Ariya Dhana Sutta 1 (A 7.5) is simply an abridged (*saṅkhitta*) version of the Ariya Dhana Sutta 2. Both these Suttas close with the same verses [§§2-4].

SD 37.6(2)

Ariya Dhana Sutta 1

Paṭhama Ariya, dhana Sutta The First Discourse on the Treasures of the Nobles (brief) | A 7.5/4:4 f

Be: **Saṅkhitta Dhana Sutta** The Shorter Discourse on the Treasures

A 7.1.1.5 Āṅguttara Nikāya 7, Sattaka Nipāta 1, Paṭhama Paṇṇāsaka 1, Dhana Vagga 5

Theme: The virtues of great assistance (shorter)

1 Bhikshus, there are these seven treasures. What are the seven?

The treasure of	faith	<i>saddhā, dhana.</i>
The treasure of	moral virtue	<i>sīla, dhana.</i>
The treasure of	moral shame	<i>hirī, dhana.</i>
The treasure of	moral fear	<i>ottappa, dhana.</i>
The treasure of	learning	<i>suta, dhana.</i>
The treasure of	charity	<i>cāga, dhana.</i>
The treasure of	wisdom	<i>paññā, dhana.</i>

These, bhikshus, are the seven treasures.

2 *Saddhā, dhanam sīla, dhanam
hirī ottappiyam dhanam
suta, dhanam ca cāgo ca
paññā ve sattamam dhanam*

The faith treasure, the moral virtue treasure, the treasures that are moral shame and moral fear, the learning treasure, and charity, too indeed, with wisdom as the seventh treasure.

²⁵ D 30.1.2.1/3:143 & passim = SD 36.9.

²⁶ Respectively, *cakka, ratana, hatthi, ratana, assa, ratana, maṇi, ratana, itthi, ratana, gaha, pati, ratana, and pariṇāyaka, ratana*: see **Ambaṭṭha S** (D 3.1.5/1:88 f) = **Mahāpadāna S** (D 14.1.31/2:16 f) = **Cakka, vatti Sīha, nāda S** (D 26.2a/3:59) = **Lakkhaṇa S** (D 30.1.1.2/3:142) = **Sela S** (Sn p106; cf SnA 450 = DA 1:250). For details, see **Mahā Sudassana S** (D 17.1.7-17/2:172-177) & SD 36.12 (2) & **Cakka, vatti Sīha, nāda S** (D 26) @ SD 36.10 (2.3); cf Miln 37 f; Divy 467.12-16.

²⁷ See **Bāla Paṇḍita S** (M 129), for details of the 7 jewels are detailed, foll by the 4 blessings of beauty, longevity, excellent health and great charisma (M 129.34-47/3:172-177) = SD 2.22.

²⁸ D 30.2.2.4/3:163 = SD 36.9.

²⁹ D 30.2.3(4)*/3:164 = SD 36.9.

³⁰ V 2:294, 3:236-239; see also **Money and monastics** = SD 4.19-23.

³¹ The tr can also be “The treasure that is...” throughout here.

- 3 *Yassa ete dhanā atthi
itthiyā purisassa vā
adaliddo 'ti tam āhu
amogham tassa jīvitam* For whom there are these treasures,
whether a woman or a man,
he is said not to be poor.
not empty is his life.
- 4 *Tasmā saddhañ ca sīlañ ca
pasādañ dhamma,dassanañ
anuyuñjetha medhāvī
sarañ buddhāna sāsanan 'ti* Therefore, to faith and to moral virtue,
with bright faith in seeing the Dharma,
the wise devote themselves,
recalling the teaching of the Buddhas.

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The Second Discourse on the Treasures of the Nobles

A 7.6/4:5 f

1 Bhikshus, there are these seven treasures. What are the seven?

- | | | |
|-----------------------------------|--------------|-----------------------|
| (1) The treasure of ³² | faith | <i>saddhā,dhana.</i> |
| (2) The treasure of | moral virtue | <i>sīla,dhana.</i> |
| (3) The treasure of | moral shame | <i>hirī,dhana.</i> |
| (4) The treasure of | moral fear | <i>ottappa,dhana.</i> |
| (5) The treasure of | learning | <i>suta,dhana.</i> |
| (6) The treasure of | charity | <i>cāga,dhana.</i> |
| (7) The treasure of | wisdom | <i>paññā,dhana.</i> |

2 (1) And what, bhikshus, is **the treasure of faith**?³³

Here, bhikshus, a noble disciple is one who has faith, he has faith in the Tathāgata's awakening,³⁴
thus:³⁵

'So too, is he the Blessed One: ³⁶ for, he is arhat, fully self-awakened one, accomplished in wisdom and conduct, well-farer, knower of worlds, peerless guide of persons to be tamed,	<i>iti pi so bhagavā arahañ sammā,sambuddho vijjā,carāṇa,sampanno sugato loka,vidū anuttaro purisa,damma,sārathī</i>
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³² The tr can also be "The treasure that is..." throughout here.

³³ This is stock: **Sekha S** (M 53.11/1:356); **Vibhaṅga S 1** (S 48.9/5:196); **Vibhaṅga S 2** (S 48.10/5:197); **Paṭilābha S** (S 48.11/5:199); **Patta Kamma S** (A 4.50/2:66); **Vitthata Pañca Sekha,bala S** (A 5.2/3.2); **Vitthata Pañca Bala S** (A 5.14/3:10); **(Pañca) Dhana S** (A 5.47/3:53); **Vitthata Satta Bala S** (A 7.4.3/4:3); **Vitthata Satta Dhana S** (A 7.6/4:5); **Nagarōpama S** (A 7.63.13/4:109). Cf Dhs 3, 14, 23, 66, 78, 216, 227, 228. Opp: *ahirika* Vbh 359, 370; Pug 20, 24.

³⁴ *Idha, bhikkhave, ariya,sāvako saddho hoti, saddahati tathāgatassa bodhim.*

³⁵ Here follows the 9 virtues of the Buddha, which are commented on at Vism 7.1-67/197-213. For further detailed analysis, see **Buddhānussati** = SD 15.7 see also **Sundarika Bhāra,dvāja S** (Sn 3.4) = SD 15.7b.

³⁶ Alt tr: "For the following reasons, too, he is the Blessed One [the Lord]..." On the meaning of *iti pi so*, see **Buddhānussati** = SD 15.7 (2.2) & n.

teacher of gods and humans,
awakened,
blessed.’

*satthā deva,manussānam
buddho
bhagavā’ti*

3 (2) And what, bhikshus, is **the treasure of moral virtue**?

Here, bhikshus, a noble disciple is one who³⁷

(1) abstains from the taking of life

pāṇātipātā paṭivirato hoti,

(2) abstains from taking the not-given

adinn’ādānā paṭivirato hoti,

(3) abstains from sexual misconduct

kāmesu,micchācārā paṭivirato hoti,

(4) abstains from false speech

musā,vādā paṭivirato hoti,

(5) abstains from strong drinks, fermented drinks

intoxicants, the bases of heedlessness

surā,meraya,majja,pamāda-ṭ,ṭhānā paṭivirato hoti.

This, bhikshus, is called the treasure of moral virtue.

4 (3) And what, bhikshus, is **the treasure of moral shame**?³⁸

Here, bhikshus, a noble disciple is one who has moral shame. He feels moral shame towards wrong bodily actions, wrong verbal action, wrong mental action. He is endowed with moral shame towards evil unwholesome states.³⁹

This, bhikshus, is called the treasure of moral shame.

5 (4) And what, bhikshus, is **the treasure of moral fear**?⁴⁰

³⁷ What follows here is a succinct def of the 5 precepts: M 129.28/3:171, 142.4/3:254; S 37.24/4:245, 37.33/4:250, 55.37/5:395; A 4.61/2:66, 4.201/2:217, 4.234/2:234, 5.47/3:53, 5.145/3:171, 5.171/3:203, 5.172/3:204, 5.173/3:204, 5.174/3:204, 5.178/3:208-211, 5.179/3:212, Chaṭṭha Paṇṇāsaka 3:276, 7.6/4:5, 8.25/4:220, 8.26/4:222, 8.39/4:246, 8.49/4:271, 8.50/4:273, 8.54/4:284, 8.55/4:288, 8.76/4:324, 9.27/4:407; It 3.3.5/63×2; Pug 4.1/382, 4.3/40×3; Kvu 341 f; cf A 4.53/2:58×2, 4.99/2:99×2, 10.92/5:183, 10.199/5:281+282. The precepts as part of “lesser morality” (*cūla,sīla*) of the “fruits of recluship” (*sāmañña,phala*) formula: D 1.1.8-9/1:4, 2.43-44/1:63, 8.20/1:171, 10.9-10/1:206; M 51.14/1:345, 94.16/2:162. The precepts also often form a fuller pericope of the 10 wholesome courses of conduct (*kusala kamma,patha*), the longer refs incl *akusala* set(s), eg D 27.5/3:82; M 27.13/1:179, 38.33/1:267, 41.8-10/1:286 f (detailed), 42.12-14/1:291, 84.7/2:87×3, 93.7+8/2:149 f, 96.8/2:179×2, 13-16/2:181-184 (×10), 101.32/2:226, 136.8/3:209+210, 136.8-20/3:209-214 f ×30; S 42.13/4:350 f; A 4.54/2:60×2, 4.204/2:119 f ×4, 4-207/2:222 f 4, 4.209/2:224, 4.234/2:234×3, 10.99/5:204 f, 10.176/5:266-268, 10.177/5:269+270×2, 271×2, 272×2, 273, 10.200/5:284, 10.201/5:286 ×2, 10.203/5:287×2, 10.205/5:290 f, 10.206/5:295 f, 10.210/5:304+304, 10.212/5:305 f ×3, 10.213/5:306-308 ×2. Elsewhere, only the first 7 precepts (body and speech): S 55.7/5:354 f; A 4.203/2:219; Pug 57; only the first 4 precepts are listed: M 79.21+22/2:35 f, A 4.81/2:83, 4.198/2:208, 4.203/2:219×2, 4.214/2:226, 4.224/2:229, 6.81/3:432 (with *pāpiccha ca micchā,ditṭhi ca*, “of evil desire and wrong view,” & *appiccho ca sammā,ditṭhi ca*); only the first 3 precepts (dealing with the body): M 3:23, 3:46, 3:54; S 4:320+321; praising each of the 10 right courses: M 3:203 + 204 (only 1st precept), A 4.261-270/2:253-255 (all 10); only 4 wrong & 4 right speeches, A 6.72/3:433 (plus *luddho ca pagabbho ca*, “covetous and reckless,” & *aluddho ca appagabbho ca*).

³⁸ This is stock: Sekha S (M 53.12/1:356); Vitthata Pañca Sekha,bala S (A 5.2.3/3:2); Vitthata Satta Bala S (A 7.4/4:3, called a “power,” *bala*); Nagarôpama S (A 7.63.14/4:109). Cf Dhs 3, 14, 23, 66, 78, 216, 227, 228. Opp: *ahirika* Vbh 359, 370; Pug 20, 24. ³⁸ Moral shame, *hiri* (Skt *hrī*), ie a sense of disgust with evil. The Abhidhamma defines moral shame as “to be ashamed of what one ought to be ashamed of, to be ashamed of performing evil and unwholesome deeds” (Pug 24); cf Dhs:R 18 f. It is one of the 7 noble treasures (*ariya,dhana*): faith, moral conduct, moral shame, moral fear, learning, generosity, wisdom (D 3:163, 251; A 4:5; VvA 113; cf A 3:53; DA 2:34; ThaA 240; VvA 113. Cf Sn 77, 462 (= D 1:168), 719). Moral shame is often paired with moral fear (*ottappa*) (eg M 1:271; S 2:220; A 2:78; It 34; Tikap 61; J 1:127; Vism 221; DhA 3:73), and, as the foundation for morality, called “the world-protectors” (*loka,pāla*, A 1:51), since they are the preconditions for a functional society. The term *ottappa* is derived from *apa* + √TRAP (to be abashed) [Skt **āpatrapya* > *apatrapā* (Trenckner)]. Andersen suggests that this etym must be preferred to that of Childers: **autappya* > *uttāpa*, *ut* + √TAP (heat) (PG 62). Edgerton (BHSD) has *apatrāpya* and the cpd *hrīr-apatrāpya* (P *hiri,ottappa*). See Abhabba S (A 10.76/5:144-149) = SD 2.4 & Hiri Ottappa S (A 2.9/1:50) = SD 2.5.

³⁹ *Hirīyati pāpakānam akusalānam dhammānam samāpattiyā.*

⁴⁰ Its occurrences (refs) are the same as those for “moral shame” [§4] n.

Here, bhikshus, a noble disciple is one who has moral fear. He feels moral fear towards misconduct with the body, misconduct with speech, misconduct with the mind. He is endowed with moral fear towards evil unwholesome states.⁴¹

This, bhikshus, is called the treasure of moral fear.

6 (5) And what, bhikshus, is **the treasure of learning**?

Here, bhikshus, a noble disciple is deeply learned, remembers what he has learned, builds up what he has learned [is deeply learned, a master of learning, a store of learning].⁴² Those teachings that are good in the beginning, good in the middle, good in the end, both in the spirit and the letter [both in meaning and phrasing], that affirms the holy life fully complete and pure—such teachings he has learned much, remembered, recited verbally, investigated with the mind, and penetrated well by view.⁴³

This, bhikshus, is called the treasure of learning.

7 (6) And what, bhikshus, is **the treasure of charity**?

Here, bhikshus, a noble disciple dwells at home with a heart free from the stain of stinginess, devoted to charity, open-handed, delighting in giving, devoted to alms-giving, delighting to have a share in giving.

This, bhikshus, is called the treasure of charity.

8 (7) And what, bhikshus, is **the treasure of wisdom**?⁴⁴ **[6]**

Here, bhikshus, a noble disciple is wise, possesses wisdom directed⁴⁵ to the rising and falling away (of phenomena) that is noble and penetrative, leading to the complete destruction of suffering.

This, bhikshus, is called the treasure of wisdom.

9 These, bhikshus, are the seven treasures.

10 *Saddhā,dhanam sīla,dhanam
hirī ottappiyam dhanam
suta,dhanañ ca cāgo ca
paññā ve sattamam dhanam*

The faith treasure, the moral virtue treasure, the treasures of moral shame and moral fear, and the learning treasure, and charity, too, indeed, with wisdom as the seventh treasure:

11 *Yassa ete dhanā atthi
itthiyā purisassa vā
adaliddo'ti tam āhu
amogham tassa jīvitam*

Whoever has these treasures, whether female or male, they are said not to be poor, their life is not in vain.

12 *Tasmā saddhañ ca sīlañ ca
pasādam dhamma,dassanam
anuyujjetha medhāvī*

As such, to faith and moral virtue, to a bright⁴⁶ vision of the Dharma, let the wise be devoted,

⁴¹ Moral fear, see prec n.

⁴² *Idha, bhikkhave, ariya,sāvako bahu-s,suto hoti suta,dharo suta,sannicayo.*

⁴³ This is stock: **Cv 4.14.19 @ V 2:95; Saṅgīti S (33.3.3(1g)/3:268; Sekha S (M 53.14/1:356) = SD 21.14; Gopaka Moggallāna S (M 108.15/3:11) = SD 33.5; Uruvela S 2 (A 4.22/2:23). Cf (Ahitāya) Thera S (A 5.88/3:114-116) = SD 40.16.**

⁴⁴ This is stock: **Vibhaṅga S 1 (S 48.9/5:197); Vibhaṅga S 2 (S 48.10/5:199); Paṭilābha S (S 48.11/5:200); Puññābhisaṅga S 3 (S 55.33/5:392); Abhisanda S 3 (S 55.43/5:402); Vitthata Pañca Sekha,bala S (A 5.2.6/3:2); Vitthata Pañca Bala S (A 5.14.7/3:11); Pañca Dhana S (A 5.47.6/3:53); Vitthata Satta Bala S (A 7.5.9/4:4); Vitthata Satta Dhana S (A 7.6.9/4:6); Nagarōpama S (A 7.68/4:111); Mahānāma S 1 (A 11.12/5:331).**

⁴⁵ On directed cultivation, see further **Bhikkhuṇī Vāsaka S (S 47.10/5:154-157) = SD 24.2 Intro (1.2).**

⁴⁶ "Bright," *pasāda*, here meaning "joyful, inspired," close to "joyful interest" or zest (*pīti*). Meanings: (1) joy, satisfaction, happy or good mind, virtue, faith (M 1:64; S 1:202; A 1:98, 222, 2:84, 3:270, 4:346; SnA 155; PvA 5, 35); (2) clearness, brightness, purity (esp in ref to colours) of the eye (J 1:319; SnA 453; DhsA 300, 307); (3) repose, composure, allayment, serenity (Nett 28, 50; Vism 107, 135; ThA 258) (PED). While the first 3 three of the 4 sights of prince Siddhattha arouse "religious urgency" (*saṃvega*) in him, the 4th sight, that of a pleasant-looking recluse, inspires "joyful faith" (*pasāda*), so that he is moved to renounce the world (J 1:59; cf AA 1:36; DhA 1:84 f). See **Deva.dūta S (M 130) @ SD 2.23 (3.2) n.**

saram buddhāna sāsanan 'ti.

recollecting the teaching of the Buddhas.⁴⁷

— evaṃ —

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111027; 111104; 111121; 111226; 120417a; 120427

⁴⁷ This verse as at S 912 @ 11.14/1:232 = A 4.52*/2:57 = Tha 509.